

## **Education, Public History and civil society**

*Intersections between educative sciences and new historical methodologies*

Chiara Martinelli

Ricercatrice *Tenure Track* (RTT), Università degli Studi di Firenze  
e-mail: chiara.martinelli@unifi.it

The article aims at exploring, both on theoretical and practical level, the possible connections between Public History, Public History of Education and History of Education. More specifically, the paper, grounding on Hans Georg Garamond's thought, is going to show that Public History and Public History of Education can be a meaningful methodology for coping with neoliberalism and individualism. The report of a project carried in a Tuscan high school is going to demonstrate such an assumption.

*Keywords:* public history, public history of education, history of education, hermeneutics, public.

*Educazione, Public History e società civile. Intersezioni tra le scienze dell'educazione e nuove metodologie storiche*

L'articolo si propone di esplorare, sia sul piano teorico sia su quello pratico, le possibili connessioni tra storia pubblica, storia pubblica dell'educazione e storia dell'educazione. Più specificamente, il contributo, fondandosi sul pensiero di Hans Georg Garamond, intende mostrare come la storia pubblica e la storia pubblica dell'educazione possano costituire una metodologia significativa per confrontarsi con il neoliberalismo e l'individualismo. Il resoconto di un progetto realizzato in un liceo toscano intende dimostrare tale ipotesi.

*Parole-chiave:* storia pubblica, storia pubblica dell'educazione, storia dell'educazione, ermeneutica, pubblico.

## 1. *A methodology for contemporaneous challenges*

Throughout the last decade, a growing consensus was gained towards Public History in European universities. Academic associations as well as collected books and conferences were aimed at expanding this new topic (Noiret, 2024a, p. 112-113; Herman, Braster, del Mar del Pozo Andrès, 2022, p. 8); in Italy itself, Public History acquired relevance after the establishment in 2016 of the *Italian Association for Public History* (AIPH, *Associazione Italiana di Public History*) whose first conference was in Ravenna in June 2017. Within Public History other strands of research have been developing throughout these past years; for instance, since 2017 the application of this methodology to historical-educative themes and projects made possible the development of a specific interdisciplinary strand, id est Public History of Education (Bandini, 2023; Bandini *et alii*, 2022; Bandini, Oliviero, 2019). However, Public History is a young methodology; hence, the full accomplishment of its transformative potential is still far from being achieved – if it will ever be possible to do it (Bandini, 2023, p. 86). Even its definition is questionable; indeed, the claim “When we see it, we recognize it” an historian proposed in 2017 is still applicable (Bertucelli, 2017, p. 75). Without claiming to be exhaustive, in this article we are going to explore some possible social and civic outcomes of Public History in the domains of History of Education and research-action in schools and other kinds of educational institutions, and we are going to contextualize them in a solid theoretical framework.

Even though Public History spread in Europe and in South America throughout the 2010s, its origin is not so recent. As its methodology was firstly elaborated in U.S.A. universities during the late 1970s (Grovesnor, Roberts, 2024, pp. 18-19), it was not a coincidence that in the very same years historical practices were deeply reformed by other new perspectives such as Oral History and Microhistory (Passerini, 1978; Ginzburg, 2021). Such transformations could be considered the reflection of the social and cultural changes that affected late 1960s and early 1970s (Lasch, 1979; Sennet, 1977).

Whereas history of students’ movements has been thoroughly analysed and eviscerated, since late 2010s little attention has been paid to the simultaneous, and conspicuous changes in Western mentality structure (Scotto di Luzio, 2021; Martino, 2018). It has become clearer than before that those

years designed a new way to conceive the relationship between individuals, society and the State, as new visions of progress and technological innovations sparked up. Between the 18<sup>th</sup> and the 19<sup>th</sup> centuries, the relationship between the individuals and the State, as it was demonstrated also by the diffusion of the so-called *Bildungsroman*, became organic and helped to define one of the main elements of the post-1789 era – *id est*, what Italian historians usually labelled as “contemporaneous history” (Martinelli, 2025, pp. 161-163; Moretti, 1999, p. 90). Before the First World War, conformation to society and State demands was uniformly accepted since it was deemed functional to collective progress; plus, the latter could have been reached thanks to positive endless technological innovations. Afterwards, World Wars destroyed these connections, for they showed employment of technological innovations could produce death and massive destructions. Firstly, such awareness was shared only by philosophers (Heidegger, 2017; Adorno, Horkheimer, 1947). However, since 1968 the anti-authoritarian student-movements took possession of this vision, and such appropriation subsequently shaped Western mentality as the 1970s (de Giorgi, 2020, pp. 38-39). As Boltanski and Chiapello (2015, pp. 102-103) clearly demonstrated. This process was not theologically planned by the anti-authoritarian students’ movement, but it spread as it was deemed functional to economic and political demands. Subsequently, a new era arose, and it has been characterised by the supremacy of individual economic and political needs over statal demands. This ideology has been labelled as Neoliberalism (Harvey, 2005, pp. 7-8).

Such shifts determined new issues to be solved. As individuals subsumed their own accomplishments that previously carried on by the State and its welfare services (Fraser, 2019), Western world plummeted in an epoch of “sad passions”, where a “limitless individualism” shaped society as well as individual’s tasks (Benasayag, Schmidt, 2003, p. 28). Focusing on avoiding individual failures eradicated people from their community, their origins, their social (and concrete) network (*ivi*, p. 104).

Within this framework we should contextualize Public History, its development, its potentiality (Bianchini, Pieretti, Vagliani, 2022, pp. 40-41). If it is true that this methodology took its roots, as well as Oral History and Microhistory, from the cultural basis of the anti-authoritarian movement, the “participatory turn” Public History shares entails in itself a seed of change (Meda, Comàs Rubi, 2024, pp. 12-13).

As some historians and historians of education already pointed out (Meda, 2024, pp. 48-49; Carrattieri, 2020), Public History and Public History of Education cannot coincide with the mere dissemination of researchers' works. Even though such practice plays a pivotal role in spreading Public History projects since it enhances its potential societal spillovers, "non-specialists and non-scientists must be involved in research projects from the very beginning" (Meda, 2024, p. 49). Carrattieri's classification can be regarded as a useful tool to satisfy such demands. Dissemination, with public involvement limited only to the last part of a historical project, can be listed as the first – but incomplete – step towards Public History of Education. The second step entails public involvement during the definition of the topic and the launch of the project. Eventually, the third and more complete step also involves citizens throughout the research itself (Carrattieri, 2020, pp. 57-58).

Obviously, as it happens in every methodology, Public History can entail some risks (Meda, 2024, p. 49). The first lies, indubitably, in the difficulty for historians and historians of education to work in teams and to coordinate a heterogeneous array of people (Noiret, 2024a, p. 111; Noiret, 2024b, p. 25). Historians, as already stated previously (Noiret, 2024b, p. 26), used and (still) tend to work alone; indeed, no training to work with others is provided by graduate and post-graduate Italian courses in History. Difficulties arise if we consider that the public an historian could work with may be comprised of different social groups, each of them highly conditioned by their past and their memories. It could be really draining and time-consuming for an historian, or even for other types of professions, to coordinate and to search a common point of view for everyone; thus, it is not unjustifiable that real practises of Public History, which share with the public all the steps research requires, are not so diffused (Carrattieri, 2020, p. 56). The approach adopted by a specific strand of Public History – *id est*, Public History of Education – may help us to cope with the issue. Indeed, Public History of Education dedicates its efforts mainly on specific targeted social groups, who, as educators, teachers and pupils, share researching questions and researching goals (Bandini, 2023, pp. 42-45). Hence, it could be socially affordable to coordinate homogenous groups of people in the very first steps of the research, and then to share the outcomes to heterogeneous, wider groups of people.

Another risk may lie in a possible lack of mediation between citizens and historic-educative sources, which could lead to a not-mediate identification with the past there represented. Recently, in Italy like in other Western

countries both the historical exhibitions and the diffusion of the re-enacting movement aim almost exclusively at activating not-rational processes of emotive identifications in their public (Gundermans *et alii*, 2025, pp. 50-54; Bravi, 2022). Even though “emotionalization” plays a role as a component of historical experience, it cannot be the only medium through which people can experience history. Indeed, the public’s mere identification with past grievances and past joys leads to the assumption that people alive one, two, three centuries ago experienced emotions in the very same way we do. However, whereas it is true that basic emotions (*id est* joy, fear, sadness, rage and disgust) are substantially shared among all epochs and all human cultures, we should admit that what psychologists define as “derivative emotions” are culture-sensitive; hence, they vary throughout history. Nostalgia, for instance, in early modern history was regarded as a true and dangerous illness which could have led people to death; only during the 20<sup>th</sup> century it was expelled from medicine handbooks to be included instead in psychological ones (Gundermans *et alii*, 2025, pp. 41-45). Past is a foreign land; thus, understanding it implies that historians and citizens consider themselves as a sort of “anthropologist on Mars” (Sacks, 1995), as “history is more an experience of alterity than of identity” (Gundermans *et alii*, 2025, p. 55).

Contextualizing such observations within the philosophical hermeneutics perspective can be meaningful. Even though some decades have passed from Hans Georg Gadamer’s (1960) *Wahrheit und Methode (Truth and Method)*, the book could suggest us a strategy to cope with the risks we outlined. As the German philosopher claimed (1960, pp. 202-207), experiencing in a not-mediate way the past constitutes an unfeasible task. Indeed, people, once they participate in a specific epoch, subsume – consciously or not – a determined set of social, cultural, and mental beliefs, which shapes constantly their ways to interpret and give significance to the world they live in (*ivi*, p. 207). This array of epoch-sensitive beliefs are defined by Heidegger’s student as “prejudices”, though the term was deprived of any common negative meanings; indeed, in Gadamer’s theorisation it stands for what we can define as an “unconscious mental horizon” which permeates every person, even those who try to deny its effects over his or her judgments (*ivi*, pp. 325-34).

Hence, historians’ – and public historians’ as well – task became slightly different from what we used to formulate. Indeed, historians must operate towards “mediation, operated thanks to the thought, with the present life” (*ivi*, p. 207). Therefore, being conscious of our “pre-judices” means being

conscious of the – sometimes unreachable – distance from the past we are studying. Such assertions become deeply productive once we assume that history is an “exercise of empathy”, in the sense that historians should make possible citizens notice and appreciate differences between past and present mental lives. As such, Public History of Education reveals itself increasingly useful to train students for professions (like for instance educators and teachers) which require empathy; indeed,

in the educational and helping professions, public history is an approach that [...] provides tools for a critical understanding of society, which can be used to alter and improve the work of teachers, in particular by orienting these relationships towards the ‘best interests of the child’ (Bandini, 2023, p. 43).

We are going to demonstrate in the following paragraph that Public History of Education can develop among citizens, as well as among teachers and pupils, a broader, richer way of thinking about historical processes which took place within scholastic institutions.

## *2. Searching for female pupils and female teachers in the school archives. The experience of the Italian high school “Niccolò Forteguerra- Atto Vannucci” (Pistoia, Tuscany)*

In the scholastic year 2022-23 the department Forlilpsi (Formazione, Lingue, Intercultura, Letterature straniere e Psicologia; in English, Education, Foreign Languages, Intercultural Studies, Foreign Literatures and Psychology) at the University of Florence signed a three-year cultural agreement with the “Liceo classico e delle scienze umane” “Niccolò Forteguerra – Atto Vannucci” in Pistoia, a small Tuscan town close to Florence. It is a sort of “compounded institute”, as it hosts a “liceo classico” and a “liceo delle scienze umane”. A “liceo classico” (in English: classical high-school) is an Italian five-year secondary school aimed at training from fourteen-year-old to nineteen-year-old pupils on the study of classical languages and literatures (Greek and Latin) (Scotto di Luzio, 2006). The “liceo delle scienze umane” (in English: humanistic high-school) constitutes the evolution of the former primary teachers’ secondary schools and it encompasses the study of one

classic language – Latin – as well as the subjects of Pedagogy and Psychology (Schirripa, 2023). Both high schools give their graduates the freedom to choose the university path they desire to pursue.

Twofold aims were pursued by the document: the first one concerns the valorization of the increasingly relevant (yet still not completely organised) archive the institute preserved, as it documented both the activities carried out by the “Niccolò Forteguerrri” institute from 1814<sup>1</sup> onwards and by what were called teachers’ institutes (the *scuola normale*, until 1923; the *istituto magistrale*, from 1923 to 1999) “Atto Vannucci” from 1898 onwards. The second objective is to involve citizens as well as teachers and pupils in Public History of Education activities, starting from the analysis and the study of the archive.

The first meeting, which was held in November 2024, was requested by the teachers themselves, who had already formulated some possible working proposals. As it usually happens in the field of Public History (Meda, 2024, pp. 52-59; Noiret, 2024a, p. 111; Bandini, 2023, pp. 23-26; Bertucelli, 2017, p. 79), their ideas sprang out after reflecting on their memories about the institute where they work. Nowadays, women constitute all throughout Italy the main part of the teachers and the pupils in both the *liceo classico* and the *liceo delle scienze umane*. Whereas primary teachers’ institutes already underwent this process of feminilization during 1880s (Covato, 2012, pp. 178-180), in the *liceo classico*, which was deemed the school for the ruling class, women constituted a limited minority until the 1970s (ISTAT, 1970, p. 77). However, such awareness is not so spread among the general public and teachers, even among the ones who work in Italian classic high schools. Thus, as teachers of the “Niccolò Forteguerrri- Atto Vannucci” institute organised in March 2024 a small archival exhibition for celebrating the anniversary of the foundation of the scholastic establishment, they realised how poor the feminine presence was until the advent of the Republic. Indeed, there was no trace of it in the archives of the classic high school until the very first years of the XX century; on the contrary, since its foundation the primary school teachers’ institutes was exclusively populated by women teachers and women pupils. Even though Modern historians and historians of Education are perfectly aware of this process, these discover-

<sup>1</sup> Before the introduction of the *liceo classico* in Tuscany, which occurred after the Unification in 1860, the establishment, which was founded in 1474, was devoted to the primary, secondary and university education of the town ruling class (Martinelli, 2023).

ies amazed secondary school teachers. Among them, the most amazed ones were the ones working in the classic high school, as they were not educated on the pertaining university studies. Even the teachers tasked with teaching History, which in Italy has been usually taught by Literature or Philosophy graduates, were surprised.

On the basis of these premises, their question deals with the possibility to organise in their classes scholastic activities centred on the consultation of the archive, with the aim of documenting how the presence of women affected the history of the classic high school, and which relevant female personalities attended the classic high school or the primary teachers' school throughout the last century. In particular, during the meeting it was clear that pupils should acquire a passing familiarity with the archive, and that they should learn to carry out a small research project under the guide of their teachers and of a public historian. Female pupils were allowed to attend classic high schools in Tuscany only after 1878 (Cingari, 2012, pp. 124-139; Soldani, 2010, p. 63), and even then, they were so scattered that the presence of women wasn't recognizable until the First World War ended (Polenghi, 2020, p. 758; Soldani, 2010, pp. 65-67). During the meeting we decided to focus our research on a precise timespan, id est the years Italy was ruled by the Fascistic Regime (1922-1943). However, we also found in the archive of the primary school teachers' institute the registers which recorded the attendance of Gianna Manzini (1896-1974)<sup>2</sup>, who was an established and distinguished writer in 20<sup>th</sup>-century Italy (Mingiacchi *et alii*, 2006) thanks to her autobiographical book *Ritratto in piedi* (in English, *A full-length portrait*); therefore, we determined that pupils should study her and the traces her works kept of her scholastic experience (Manzini, 1971). Eventually, it was decided to share the outcomes of our work in a public event which would have to be hosted in the high school itself.

Hence, the activities we planned can be fully included in the Public History of Education approach. Indeed, they were organised not on the basis of a mere researcher's desire, but on the basis of public questions, which have been formulated by a group of non-researchers; furthermore, archival research was being carried out by pupils under the supervision of a public historian. Eventually, such collaborative research would have to be uploaded

<sup>2</sup> Archivio Liceo Niccolò Forteguerri-Atto Vannucci (hereafter, ALFV), *Fondo scuola normale-Istituto Magistrale Atto Vannucci, Pupils' register 1909-1912* and *Pupils' register 1913-1915*.

in the public high-school institutional site and shared with citizens through a public event.

Activities started in January 2025 after the first semester ended. As it was decided by the institute, the project involved a class in the fourth year of the classic high school, for they had already seen archival sources in 2024, when they collaborated in arranging the exhibition celebrating the anniversary of the school. Furthermore, as they were not attending the fifth year class, they did not have to focus on the final exam which concludes every type of Italian secondary school; hence, in the opinion of their teachers, they had the time to concentrate their efforts on the project tasks. In history the class was studying the so-called Italian “Risorgimento”, consequently a four-hour module about history of education between 1900 and 1939 was initially provided. In the meantime, the class teachers and I recovered from the archive the document we would like to use in the following step. Then, during a free afternoon we went to the institute archive, which is hosted in the very same building pupils go to class to, for a practical basic lesson about the organisation of that archive. Historical sources preserved there were shown to the pupils; yet, they also were trained in using a free, mobile-available online scanner<sup>3</sup> to teach them not to touch excessively fragile and ancient materials, which otherwise could have been worn out by use. Four possible activities were presented to the class:

- the first one dealt with the analysis of Gianna Manzini’s attendance at the primary teachers’ institute in Pistoia (from 1908-1909 to 1913-1914) and the traces she left of her scholastic experience in her work *Ritratto in piedi*;
- the second and the third one were focused on the “Pupils’ Registers” that the archive of the classic high school preserved from 1880 onwards. In particular, the second group looked at the “Pupils’ Register” that was recorded from 1929 to 1933, while the third one examined the period between 1933 and 1937 instead. Their aims were to analyse how many female pupils attended the institute throughout those years, and to compare the data with the national statistic I provided them (ISTAT, 1938; ISTAT, 1934). As the Registers recorded the fathers’ profession for each pupil, it has also been possible to analyse the social condition of each female student;

<sup>3</sup> We used the “Simple Scanner” mobile app.

- the fourth one dealt with the didactic reports female teachers had to write at the end of each scholastic year. As the archive of the classic institute preserved reports written between 1938 and 1945, this strand focused on the last years of Fascism and of the Second World War.

Each pupil could choose the activity they desired, without any external pressure. As the class was formed by 24 pupils, we composed four groups made by six people, which worked on historical sources under the guidance of their teachers and my supervision from the end of January to the end of April 2025. However, we should notice that the seven male students of the class decided unanimously to work in the second and in the third groups, which required a certain amount of time to be spent on making graphs on Microsoft Excel. Such an event made us think about how the dichotomy of STEM discipline-male students/ humanities-female students is still so entrenched in Italian schools and culture.

As pupils concluded their research, a final, public event was planned on the 10th of May 2025, which was a Saturday morning. A press release was sent to the main local newspapers in order to increase citizens' participation (Meoni, 2025; Redazione di ReportPistoia, 2025); furthermore, we were able to arrange a brief television report (which is still available online: see Quilici, 2025) made up by the local broadcast service. Public participation was quite satisfying; indeed, 150 people attended the final event at the main hall of the institute, and this estimation does not count all the people we reached through the press release and the local TV report. Hence, the project was able to shed light both on a rich archival patrimony citizens did not know and on the gender dimension of the XX-century history of education, which, even though it has been one of the most studied academic topics throughout the last decades, is still not widely known among the non-historian public.

### 3. *Some (provisional) conclusions*

In 2026, Italian Public History is turning ten. Even though it cannot be defined as an old and deep-rooted methodology, the double digit may suggest new considerations about the issues its application entails. Among them, it is necessary to remember the scattered heterogeneity of the social groups that Public History addresses and the risks non-mediated “emotionalization”

of the historical process the new methodology may instigate. As we have seen in the second paragraph, adopting the approach suggested by Public History of Education can provide a solution for solving these issues. Indeed, working on the first steps of the project with homogenous social groups and leaving the floor in the final events to the heterogeneous ones can preserve the collaborative nature Public History requires; moreover, the coordinating tasks of the project become easier to be carried out. Furthermore, diminished efforts on social coordination may help public historians to concentrate their focus on guiding citizens' contextualization of past emotions, past feelings and past ways to conceive society and culture; indeed, even if the past is a strange land, it does not mean it should remain such.

### *Bibliographical references*

- Adorno T., Horkheimer M. 1947. *Dialettica dell'Illuminismo*. Torino: Einaudi.
- Bandini G. 2023. *Public History of Education. An Introduction*. Firenze: FUPress.
- Id., Oliviero S. (Eds.). 2019. *Public History of Education: riflessioni, testimonianze, esperienze*. Firenze: FUPress.
- Id. et alii (Eds.). 2022. *Public History of Education tra scuola, università e territorio. Un'introduzione operativa*. Firenze: FUPress.
- Benasayag M., Schmidt G. 2003. *L'epoca delle passioni tristi*. Milano: Feltrinelli.
- Bertucelli L. 2017. La Public History in Italia. Metodologia, pratiche, obiettivi. In P. Bertella Farnetti, L. Bertucelli, A. Botti (Eds.), *Public History. Discussioni e pratiche*. Milano: Mimesis. 75-96.
- Bianchini P., Peiretti M., Vagliani P. 2022. Progettare e realizzare percorsi didattici di Storia della scuola per la primaria con la Public History. In G. Bandini et alii (Eds.), *Public History of Education tra scuola, università e territorio. Un'introduzione operativa*. Firenze: FUPress. 39-49.
- Boltanski L., Chiapello E. 2015. *Il nuovo spirito del capitalismo*. Milano: Mimesis.
- Bravi L. 2022. Rivivere la storia tra scuola e territorio. Due esperienze di re-enactment e living history in Toscana. In G. Bandini et alii (Eds.), *Public History of Education tra scuola, università e territorio. Un'introduzione operativa*. Firenze: FUPress. 75-83.
- Carrattieri M. 2020. L'Istituto nazionale per la storia del movimento di liberazione in Italia, ovvero della "fase ingenua" della public history. *Il capitale culturale*. 22.
- Cingari S. 2012. *Un'ideologia per il ceto dirigente dell'Italia unita. Pensiero e politica al Liceo Dante di Firenze (1853-1945)*. Firenze: Leo Olschki.
- Covato C. 2012. Maestre d'Italia. Uno sguardo sull'età liberale. *Storia delle donne*. 1 (VIII). 165-184.
- de Giorgi F. 2020. *La rivoluzione transpolitica. Il '68 e il post-68*. Roma: Viella.
- Fraser N. 2019. *The Old Is Dying and the New Cannot Be Born: From Progressive Neoliberalism to Trump and Beyond*. London: Verso.
- Gadamer H. G. 1960. *Verità e metodo*. Milano: Bompiani.
- Ginzburg C. 2021. *La lettera uccide*. Milano: Adelphi.
- Grovesnor I., Roberts S. 2024. Looking Back, Going Forward: Education

- and the Making of Public[ly] Engaged Histories. *History of Education and Children Literature*. 1 (XIX). 17-33.
- Gundermans C. et alii 2025. *Key Terms of Public History*. Berlin: De Gruyter.
- Harvey D. 2005. *A Brief History of Neoliberalism*. Oxford: Oxford Academic.
- Heidegger M. 2017. *La questione della tecnica*. Firenze: GoWare.
- Herman F., Braster S., del Mar del Pozo Andrés M. (Eds.). 2022. *Exhibiting the Past. Public Histories of Education*. Berlin: De Gruyter.
- ISTAT 1934. *Annuario Statistico Italiano 1934*. Roma: Istituto Poligrafico dello Stato.
- Id. 1938. *Annuario Statistico Italiano 1938*. Roma: Istituto Poligrafico dello Stato.
- Id. 1970. *Annuario Statistico Italiano 1970*. Roma: Tip. Failli.
- Lasch C. 1979. *The Culture of Narcissism. American Life in an Age of Diminished Expectations*. New York: Norton.
- Manzini G. 1971. *Ritratto in piedi*. Milano: Mondadori.
- Martino P. 2018. Lo “spettro” del Sessantotto e l’epifania del “nuovo spirito” capitalistico: effetti pedagogici “non ricercati”. *Formazione, Lavoro, Persona*. 24. 64-71.
- Martinelli C. 2024. Educare le élite nella Toscana granducale: spunti da un archivio scolastico di primo Ottocento. *Educazione. Giornale di Pedagogia critica*. 1 (XIII). 81-104.
- Eadem. 2025. La via delle ombre. Educazioni moderne e postmoderne nei romanzi di formazione. *Nuova Secondaria Ricerca*. 8 (LXII). 161-173.
- Meda J. 2024. Public History of School: A Different Way of Enhancing the School Past? *History of Education and Children Literature*. 1 (XIX). 45-59.
- Id., Comàs Rubi F. 2024. Public Histories of Education: Perceptions, Memories and Constructions. Introduction. *History of Education and Children Literature*. 1 (XIX). 11-16.
- Meoni L. 2025. Archivi che raccontano la vita di un tempo. *La Nazione – Pistoia*. 6 May. <https://www.lanazione.it/pistoia/cronaca/archivi-che-raccontano-la-vita-f7acc678> [14/08/2025].
- Mingiacchi C. et aliae 2006. *L’archivio di Gianna Manzini. Inventario*. Roma: Ministero per i beni e le Attività culturali.
- Moretti F. 1999. *Il romanzo di formazione*. Torino: Einaudi.
- Noiret S. 2024a. Public History (of Education) and Applied History Manifestos’ 2011-2023. In A. Ascenzi, G. Bandini, C. Ghizzoni (Eds.), *Il patri-*

- monio storico-educativo come fonte per la Public History of Education*. Macerata: EUM. 111-133.
- Id. 2024b. Spazio pubblico e memorie nelle pratiche della Public History. *Rivista di Diritti Comparati*. 1. 21-44.
- Passerini L. 1978. *Storia e soggettività: le fonti orali, la memoria*. Firenze: La Nuova Italia.
- Polenghi S. 2020. Striving for recognition: the first five female professors in Italy (1887–1904). *Paedagogia Historica*. 6 (LVI). 748-768.
- Quilici M. 2025. La pagella di Gianna Manzini nell'archivio del Forteguerra. *TV Libera*. 15 May. <https://tvlibera.it/notizie/la-pagella-di-gianna-manzini-nellarchivio-del-forteguerra/> [14/08/2025].
- Redazione di ReportPistoia 2025. La storia delle donne che hanno studiato e insegnato al Forteguerra. *ReportPistoia*. 6 May. <https://www.reportpistoia.com/la-storia-delle-donne-che-hanno-studiato-e-insegnato-al-forteguerra/> [14/08/2025].
- Sacks O. 1995. *Un antropologo su Marte. Sette racconti paradossali*. Milano: Adelphi.
- Sartre J.-P. 1943. *L'être et le néant*. Paris: Gallimard (trad. it. di G. Del Bo, *Lessere e il nulla* (1965). Milano: il Saggiatore, 1970).
- Schirripa V. 2023. *Insegnare ai bambini: una storia della formazione di maestre e maestri in Italia*. Milano: Carocci.
- Scotto di Luzio A. 2006. *Il liceo classico*. Bologna: il Mulino.
- Id. 2021. *Nel groviglio degli anni Ottanta. Politica e illusioni di una generazione nata troppo tardi*. Torino: Einaudi.
- Sennett R. 1977. *The Fall of the Public Man*. London: Faber and Faber.
- Soldani S. 2010. Chequered Routes to Secondary Education: Italy. In J. C. Albisetti, J. Goodman, R. Rogers (Eds.), *Girls' Secondary Education in the Western World. From the 18th to the 20th Century*. Berlin: De Gruyter. 58-75.